domestic and tribal crises. Witapanóxwe is not convinced of the truth of this statement, but claims that he merely carries his own supply for medicinal purposes.[8]

84. Cactus *(Opuntia vulgaris)* is called "thorny, useless." Witapanóxwe remarked that the Oklahoma negroes singe off the spines and apply a sliced portion to their corns to allay pain.

Miscellaneous Beliefs

1. To draw out frost bites, walk in the snow barefooted. Rubbing snow on the ears will bring relief.
2. Frost or dew gathered in late fall and rubbed on the body will prevent skin eruptions.
3. Water that collects in hollow trees or rocks is believed to have medicinal value.
4. Mud applied to a burn will take out "the fire."
5. To cure a child from slobbering, catch a number of minnows and have the child hold them in his mouth. Repeat this several times a week until the cure is effected.
6. To cure a child of bed-wetting, feed him portions of a roasted "timber rat" [9] This is believed to effect a sure cure. My informant and a companion once killed and roasted such a rodent, and both agreed that the flesh was palatable and not unlike that of squirrel. They were reticent, however, as to the therapeutic effects.
7. Relief is obtained in the case of whooping cough, if the mother first suckles a puppy and then her child.
8. A spider web applied to a flesh wound will stop the flow of blood.
9. Excrement of cattle or of poultry is employed as a poultice for boils.
10. Skunk-oil is regarded as a valuable remedy for colds and croup. For children the average dose is from three to five drops. A small quantity may be used externally on the throat and chest. Oil obtained from geese is employed similarly for colds. Skunk scent or rabbit urine is put into the ear to relieve earache. Deer and otter scent are also useful for medicinal purposes.

[8] This practice corresponds to one general among Eastern Algonkian peoples—that of carrying a piece of "muskrat root" *(Acorus calamus)* about the person as a disease preventive. A piece of the root is chewed in case of sudden illness.

[9] Compare use of a white-footed mouse for the same purpose among the Gayhead Indians (Tantaquidgeon, 1930, p. 20).

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867 under bed. Use hands to eat. Sticks for forks, wooden spoons, knives only to cut meat. Ax to cut bones. No canned goods —stuff put in it might harm you—only clean food eaten.

867 In Fall, November, before sunup go to creek and swim.
866 Wind cold, water warm, give you strength, get out look like something pinched you. Go to house, burn cedar, refresh you.
[863] That's your health your body, no disease. If you are not clean any little thing can catch you.

Then when you get to be a man. Don't whoop like boy. Must take care of yourself—whooping might strain something. Then they tell me I can have a woman. If I see one I want I tell the
[864] old folks. I must not prowl around. Maybe another clan, maybe same clan but not folks. The old folks have rules, they talk to girl's folks. Her folks talk to her about me. Her folks like mine, mine like hers. Give her folks something, goods, blankets, etc. Big feast, invite people. Wedding—preacher talk to me and her. Tell us we must talk over things—where one of us wants to go, what to do, etc. Then maybe it's all right. Wife in family way must not go (six months or so after marriage) to see sick people, death or butchering. Any good things all right. Anything wrong or unnatural might affect child.

105. Corporeal punishment for children

861 Zeisberger says in one place that children were not punished, but reproved for mischief with gentle words; in another that water was thrown in their faces as punishment.

John Johnston—(No restraint or punishment) except threatening and denying them food for a certain time.

Captain Chipps—The domestic government of children is wild. Disobedience is punished severely by flogging—other offenses are considered lighter.

W. L.—Corporeal punishment was whipping but also throwing water in their faces. Think a lot of water and would pray to it (to wash child clean?) while throwing it in child's face.

106. Age at which childhood ceases

884 John Johnston—When they are considered capable of providing for themselves.

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597 CAPTAIN CHIPPS—Children are never adopted by their relatives—adoption is confined to those who have been taken prisoners. If both parents die the charge of the children devolves on the nearest relative. Orphans are not provided for—but seldom suffer, and it is considered "a good thing" to administer to their wants.

J. W.—Orphan taken care of by some one close to orphan or family—some one who knows about it and has watched it—is given the orphan to raise in preference to a near relative. Some one who has heard of the child's predicament is given the child if he makes his wishes known.

113. Control of parents over mature children

885 JOHN JOHNSTON—They [parents] do [have control over mature children] for they consider them better able to receive the counsels of the parents.

CAPTAIN PIPE—Parental feelings are very strong and generally continue during life, in consequence of which, aged relatives consider it their duty to advise the young and deter them from the commission of wrong. But no compulsory means are used after their arrival at years of discretion.

CAPTAIN CHIPPS—Attachment of parents to children continues through life. And parental authority is exercised at all ages.

E. R.—Children stayed under supervision of parents even after they were married and until first child was born. After that they might ask for advice but it was seldom given otherwise.

W. L.—Parents exercise control over children until they are married. (He was adopted by paternal grandparents when he was about 22 years of age.)

115. Daily bath given child

854 JOHN JOHNSTON—for one year.

[863] J. W.—for five years.

W. T.—for four years.

E. R.—twice daily for ten days, then daily for three to four months.

W. L.—for four to five years.

[P.34, A]

155 Zeisberger.[3] Infants were described by
854 Lindestrom as never crying.[4] Whether this was because they were nursed whenever restless (which is most likely), or because the crying was consistently ignored in early infancy, is not clear from the available accounts. From Zeisberger's description of the frequency of the mother's absence, it would seem that, even if the child were nursed on demand when she was available, her frequent absences must have meant to the child that she was an
862 undependable provider. Children were weaned at the age of two or three; the techniques are not described.[5] Anal and
● 863 urethral training do not seem to have been strenuous: boys wore no clothes at all until
[241] the age of five or six, although girls wore aprons as soon as they could walk.[6]

861 Zeisberger noted that children were
155 sometimes harshly treated, although such behavior generally produced in them "bitterness, hatred and contempt." He went on to say, "The women are frequently guilty of thus raising their children to anger, for the women are often ill-tempered. By way of punishment, they will pour water on the children or thrust them into the water."[7] Zeisberger did not like the
[157 Indian women, whom he described also
181] as being "much given to lying and gossiping. They carry evil report from house to house. As long as they are observed they appear modest and without guile. All the wrongs of which they are guilty are done
114 in secret."[8] While one may be inclined to
797 discount Zeisberger's accusations on the grounds of the natural prejudice of a male missionary among somewhat more aggressive women than he was probably accustomed to at home, the general accuracy of his observations and the fact that he was really fond of his charges, with whom he spent much of his active life, suggest that he had imbibed the prevalent native male attitude toward the women of the tribe.

5. Zeisberger, 1778, p. 80.
6. Zeisberger, 1778, p. 17.
7. Zeisberger, 1778, p. 81.
8. Zeisberger, 1778, p. 124.